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Manuscript copies of Navoi's "Arba'in"

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ABSTRACT

It was a tradition to interpret Arba'in's "Chihil Hadith" in the Oriental classic literature, that is, to compile a total of 40 hadiths and explain its meanings to ordinary people. Observations show that each era has its "Arba'in", which has a clear theme and purpose. From the Prophet Muhammad (saas): "Whoever memorizes the forbidden I of my hadiths and teaches it and teaches it to others, it will be under my shade on the Day of Judgment." Therefore, they have sought to memorize 40 of the hadiths and convey them to the people. The word "Arba'in" means: -40. It also means to sit for 40 days, that is, for 40 days of sufis, and 40 days after the death of the Sufis and 40 days after their death. Forty days are called the period of purification.

The medieval thinkers have selected more than 40 of the hadiths of the Prophet Muhammad (peace be upon him) with respect to different moral and Islamic rules. They have tried to explain the meaning and meaning of the forty hadiths to the public. They used the prose and the verse in a productive way.

In this article we aim to provide some information about manuscripts of Arba'in, which is kept in the main fund of the Abu Reikhan Beruniy Oriental Manuscript Center at the Tashkent State Institute of Oriental Studies

Keywords: Chihil Hadîth, Arba'in, Manuscript, Qit'a, Misra, Kalafon, Booklet.

1. INTRODUCTION

From the 12th century, the tradition of writing Arba'in was widespread. It was because of hadith by our Prophet (peace be upon him): "Whoever memorizes my forty hadith and acts upon it and teaches it to others, it will be under my intercession on the Day of Resurrection." According to it some of the hadiths on a specific subject were collected and brought to the public¹.

Each period has its "Arba'in", which has a clear theme and purpose. Jami chose 40 verses from the ethical content of the Prophet Muhammad (peace be upon him), wrote each of them in the poetic genre qit'a in the Persian language. The date of Jami's "Chihil Hadîth" is shown in manuscript sources 886/1481².

Alisher Navoi with Jami's proposal and supplication, wrote poetry in Turkic languale for Turkic people in order to enjoy from "Arba'in". Navoi's "Arba'in" has been recopied and passed hand-to-hand over the centuries. Several manuscripts of Navoi's "Arba'in" are stored in the manuscript treasures of the Oriental Studies Institute of the Academy of Sciences of Uzbekistan.

The oldest and most valuable manuscript books are with inventory numbers №9762, №8, №316, and we want to give you information on all three of these in our article. Manuscript No.9763 was copied in Egypt by calligrapher Mahmud bin Dawud fifty years after the death of Navoi in 1559-1560³.

These 10works of the copied manuscript are written in the following order: "Majolis un-nafois" (2b-54b), "Farhad wa Shirin" (2b-7), Mahbub ul-qulub (55b- 62b), "Arba'in" (108b-112a), Hilaliyya (112b-114b), Hamsat ul-mutaxayirin (115b-123b), "Sab'ai Sayyar (the work was written on the margin of

^{1.} D. Murodov. Hdith terms and phrases. "Mehnat". 2009. T. p.96.

^{2. &}lt;sup>2</sup> Al-Faqih Abu Lays Samarkandiy. "Bustan ul-orifiin". - T., Movarounnahr, 2004.-p.240, p. 144.

^{3. &}lt;sup>3</sup> Manuscripts: copies №9762.

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the book127b-121b), "Soqiynama" (124b-127b), "Debochai Chihor Devon" (128b-132b). This manuscript is one of the most ancient and unique copies of manuscript, which is a valuable resource for textbooks, source studies, calligraphy.

This manuscript is packed with thick cardboard. The top of the cover and the other three sides were covered with a purple scarlet leather. The outer surface of the cover is covered with dark green paper. The cover page was covered with dark red colored patterns. In the embroidery, the name of the calligrapher "Sahhof Mir Jalil" is written. Its interior surface is covered with brown leather. This leather can be the original cover. Manuscript size 28.5x15.5. Number of pages -132. The manuscript was printed in a yellowish European paper, a beautiful tune.

The sections and dots at the end of the sentence were written with golden ink and some words were embossed.

The manuscript book was first repaired, the book was well-preserved, no sheets or letters were attempted.

The basis of our research "Arba'in", is on pages 108b-112a. The text is in black ink, the headline and the Arabic-language hadiths written in the center of the page in golden ink. Qit'a is written in black ink, in four misras, on two columns.

The previous page (108b) consists of 18 lines, in the middle of the page the words "Chihil hadith" was written with uppercase letters. The rest of the pages are 20 lines. The work consists of preface (46 misras), the main part (40 hadiths, 160 misras qit'a with 4 misras) and the conclusion (10 copies). Preface starts with basmala and then the reason for the writing of the work "Sababi ta'lifi manzuma" was written in 8 misras and 2 columns in capital letters.

The main part of the work consists of 40 short hadiths that are easy to understand and memorize, and each of the four hadiths, which interpret the meaning after each hadith. After the 40th qit'a was given conclusion. There was given 12 misra kalafon after the conclusion.

There are also 4 works in the manuscript No.8, which includes the works of "Arba'in" (1b-6b), "Nazm al-jawahir" (7b-39b), "Hamsat ul-mutahayirin" (40b-84b), "Waqfiya" (85b -110b). The manuscripts are belong to the late XV and beginning of the sixteenth century and worthy of being one of the most important sources of ancient and full-sized sources. In general, it is essential to study Navoi's heritage. The manuscript is restored. The beginning part of the work, two pages were later re-written on the Kokand paper⁴.

The original text of the next works in the collection is well-preserved. At the beginning of each work (7b, 40b, 85b) there is a small, elegant, magnificent title. The text is embedded in the table. The booklet contains foot notes, but during many renovations, lots of foot notes have disappeared. For the manuscripts were used in the Herat's yellowish silk paper. It was written in a beautiful, nasta'liq writing version belonging to the Herat calligraphy school. The sheets have water spots. The cover of the manuscript has dropped. Text size is - 6.5x13.5. Manuscript size is- 11x19. Arba'in was written in this manuscript through the pages 1b and 6b. On 1st and 2nd pages of the manuscript, which was then restored to Kokand paper, the text in the black ink, the hadiths on the qit'as were written in a simple nasta'liq writing version and written in red ink. The qit'as of 3rd and 6th pages of the work is written in black ink, and the hadiths are written in gentle ink. The text is located on two columns in 15 lines per page.

There is also a manuscript which was copied in the form of handbook No.316, a copy of the Navoi's works, in the manuscript collection of the Oriental Studies Institute of the Academy of Sciences of Uzbekistan. There are also four other manuscripts that are close to the handbook level⁵.

Collection of works of Alisher Navoi number No.316 is a rare copy as handbook of the 19th century. This manuscript was copied and edited by Abdurahim bin Muhammad Fazil Koshgari in Koshgar in Hijri 1240-1245 (1824-1830 AD).

It is more significant than the other complexes of Navoi, with its size and size of the poet's composition. It includes 18 works of poet. They are the heading of Badoyi-ul-bidoya (16b-21a), the four diwans of the Hazoin ul-maoniy in complete (22b-329b), Majolis un-Nafois (333b-361b), and Lisan ut-

4. ⁴ Manuscripts: copies №8.

5. ⁵ Manuscripts: copies №316.

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Tayr (363b-393a), Mahbub ul-Qulub (394b-422b), Hayrat ul-Abror (424b-458a), the heading of Hazoin ul-maoniy (459b-463b), Munshaot (463b-481b), Farhad wa Shirin (583b-532a), Hamsat ul-Mutaxayyirin (533b-540a), Layli wa Majnun (542b-572a), Arba'in (573b-576a), qasida Hilaliyya (576b-577b), Sab'ai Sayyar (579b-620a) "Saddi Iskandari" (621b-680a), "Waqfiya" (681b-692a).

This complex made in Koshgar style and has the first cardboard cover.

Stamped and branded patterns are on the cover.

Some pages of manuscript have been damaged. Number of pages are 692. Text size - 18x28. Manuscript size - 30x44.

On page 2a of the manuscript, there is a list of works. This list was later written by another person in purple ink. An expanded content of works which are included in the complex was provided by a Calligrapher in 2a - 13b pages. This manuscript has been copied for 5 years, with white, thick, oriental paper. The text is in black ink.

Titles, the names of poetry fragments, the beginning of the misras and the names of poets in various works, the beginning of letters, Arabic quotes (phrases) and other signs are given in red ink in all works. The manuscript was written in the Kashgar style in a large nasta'liq. At the beginning of each work there is a glossy page and the text of each page is included to glossy margins. The works of Hazoin ulmaoniy, Lisan ut-Tayr, and Arba'in are distinguished by their unique designs. At the first two pages of the books "Hazoin ul-maoniy" (22b-23a) and "Lisan ut-Tayr" (363b-364a), were made glossy leaflets. The work of Arba'in (573b-576a) is distinguished in terms of adornment. Each of the 40 hadiths was lined with a circle and golden water. Hadith was written in the circle in suls writing, and then there was given qit'a based on the content which was created by Navoi. The circle and surroundings of qit'a are designed in color. One page contains nine circles and nine qit'as (circles are three rows, qit'as in six lines).

The order of location of the manuscript No. 316 is quite different from the rules in the complexes of Navoi which are made in the XV and XVI centuries and in keeping in the libraries of St. Petersburg, Istanbul, Paris and London. In this sense, this manuscript plays an important role in the study of the classification of manuscript Navoi's Complex.

2. CONCLUSION

In summary, the book writing of Navoi's works differs from the fact that the various booklets of these manuscripts are the result of the spiritual world, demand and aesthetic pleasure of different periods and social classes.

The tradition of "Arba'in" is ancient in Eastern literature. The rightest 40 hadiths are selected, and their contents are interpreted in ruba'i or qit'as. Navoi intended to "make glad the Turkic people from the 40 hadiths that the Persians have perceived.",

Among the religious and ethical works "Arba'in" widely read in the past, we can guess with the number of copies kept in the Manuscripts of the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan. This proves that we can get spiritual power from the works of Navoi, as well as each period had its own art of designing books.

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